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The Christian Socialist

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THE GOD OF GOLD

BY W. E. P. FRENCH, CAPTAIN U. S. ARMY

A bird of prey, and a woman's bust,
And the lying legend, " In God we Trust."

Hard and yellow, heavy and cold,
Defiled by vices manifold
That have used it for lure and snare and price;
Won with marked cards and with loaded dice;
Stained with lewdness and women's shame;
Sordid bribe for a man's fair name;
Blurred with blood and with children's tears.
Fouled with sweat through the toil-wrung years;
Blackened with dust from the coal-pit's mouth;
Cankered with wrong—east, west, north, south;
Tainted with shackle of serf and slave;
Fetid with mould from the drunkard's grave;
Accomplice of murder, and crime's best tool;
Joy of the miser, and pride of the fool;
Foe of truth, and the lie's ally;
Pay of a traitor and thrice-damned spy;
Dole of the spoiler to Charity—
Theft's insult of alms to humanity.
Wage of the harlot; loot of the thief;
Promoter of crimes that pass belief;
Hire of slanderer, forger, cheat;
Spoil of a stab in the midnight street;
Fee for the unjust law's decree;
Guerdon of fraud and hypocrisy;
Salvage of wrecks on a sea of wrong—
The loss of the weak, the gain of the strong.
Base suborner of perjury;
Prop of false pride and luxury;
Maker of envy, spite and spleen;
Creator of book and play obscene;
Breeder of every breach of trust;
Pander to war and to fierce blood-lust,
To the lust of the eye and the lust of gold
That hardens men's hearts and turns them cold;
Despoiler of labor, menace of life,
Gold-God of cruelty, hatred, strife.

* * * * *

Bow, O Fool, as thou passest by!
This is the God we have set on high
" Beneath the dome of the Union sky,"
This is the Thing to which we pray,
This is our Golden Calf today,
This the Deity we obey.
Down on thy knees to the Dollar-God!
He owns the water, the trees, the sod,
The food, the clothing, the oil, the coal;
Owns *thee*, body, estate and soul;
Holds existence in deed of fee—
Controller of life and destiny.
Genuflex, Fool, to the God of Pelf,
Lord God of the Great I Am—of self!

* * * *

His heaven, wealth; financial loss, his hell;
His litany a stock that's watered well;
His incense, interest, his book of prayer,
Bond, mortgage, scrip, certificate and share;
His temple, the exchange; his altar-stones,
Discount, collateral, secured call-loans;
His priests are usurers, his creed, "combine;"
His sacred symbol the dollar-sign;
His bible, business; and his only son
Is Profit—out of work by others done.
His one commandment, "Do and do thy worst,
Lest, by ill chance, thy neighbor do thee first.
Prey without ceasing. Honor, love, forget;
But take thy lawful pound of flesh for lawful debt.
Steer close and shrewdly clear of prison gate,
And put an S in front of peculate.
By trust and franchise mulct—let none go free—
And worship thou none other god save me."

* * * * *

PROPHECY.

Hard and yellow, heavy and cold,
Defiled by vices manifold,
A fallen idol lies on the sod,
And a freed race strides o'er its former god:—
Onward and upward; no glance to fling
Down at the base and pitiful thing
That once had been bane and bar and ban,
Barring man's heart to his fellow-man;—
God of oppression, of greed, of pelf,
Lord God of the Great I Am—of self.

* * * *

For,—Listen!—till money be dead and dumb,
The race shall ne'er to its birthright come;
The rule of gold shall control man's fate,
And the golden rule be violate;
Might shall be crowned; Brawn prey of Brain;
And Wrong, triumphant, rivet mankind's chain,
The rich and poor, alike, shall bear gold's curse;—
Robber and robbed from out the common purse;—
The law of talons be the Nation's lot,
Justice forgetting, and by Love forgot.

* * * *

But onward and upward the race shall go,
Over its false, foul god laid low;
Onward and upward toward the goal,
Equal rights for each human soul.
Onward to plenty and joy and peace,
Rejoicing in poverty's surcease;
Upward where kindness and duty call—
Each for the other and all for all—
To the shining peaks of the highest good,
To the love and splendor of brotherhood,
In glorious friendship and amity,
Hand in hand to equality.

Cornwall.on-Hudson, N. Y.

SOCIALIST INFLUENCE.

People who are constantly reiterating the claim that socialism is impracticable, are singularly blind to the fact that the socialist movement is winning unmistakable victories every day. There is not a country in the world in which the entire governmental policy is not being modified and molded in deference to the revolutionary influence of socialism. No thoughtful person can fail to have noted the chastened and humble silence of the emperor of Germany since he collided with Bebel over the Krupp incident. It was confidently expected that he would involve Germany in every kind of international complications by his swaggering and unlicked attitude a few years ago; but he now appears as nice a little gentleman as if his training had been won at the ribbon-counter of a department store.

Why is President Roosevelt feeling around for a way to curb railroad lawlessness? It is already acknowledged at Washington that in arguing with congressmen on the subject, he is urging the necessity for some moderate measure, "in order to check the rising socialistic sentiment of the country, which before long, in case nothing is done, will precipitate upon us a formidable movement for government ownership and operation of the railroads."

So!

Everybody who knows the power of the railroads and their ownership of the United States senate, realizes that any attempt to "regulate" them is puerile. But the point is that the socialist movement is forcing the president to make the attempt; and as soon as the impotence of the effort is demonstrated, it will force those in power to some more positive step. This is the great strategic value of the uncompromising revolutionary position. It keeps the enemy on the run by constantly inspiring fear of radical action.

Its undoubted efficacy is even more interestingly proven in Italy, where the socialist vote is precipitating all sorts of concessions to the people in hope of checking the steady progress of the proletariat. Internal taxation is being steadily reformed and the astonishingly agreeable news comes to us that the old-fashioned octroi taxes, collected on produce entering the city limits, are to be wholly abolished within a short time,

Meanwhile the railroads are being purchased from their private owners which will eventually remove this great corrupting power from Italian politics.

The socialist vote is potent even when it does not elect a man, and he whose eyes are open will hardly dispute it.—The (N. Y.) Comrade.

NOTABLE SIGNS IN RUSSIA

That the Russian Revolution has assumed more serious aspects than the world in general is aware of is strongly hinted at by the actions of the Russian government itself. Every move it has made since the fateful Bloody Sunday—January 22—is a confession of the mistake it made then, of the justice of the Revolutionary cause and of the fear that the Autocracy is in deadly peril.

The first of these signs was the slaughter itself. The government, no doubt, through, its secret agents, is well informed concerning the extent of Revolutionary agitation and organization throughout the empire, and thought it vitally needful to use sudden and severe measures—like Napoleon's "whiff of grape-shot"—to intimidate the people, on the principle that a volley in time saves nine.

Second, the panic of the Tzar and officials after that event, resulting in flight and needless slaughter elsewhere.

Third, the attempt to allay public excitement by receiving (dummy) delegations of workingmen.

Fourth, the fact that the government has not yet executed Maxim Gorky, the arch traitor and agitator (from the government standpoint.)

Fifth, the reforms already promised, including the relaxation of the press censorship.

Sixth, the proposal of the nobles to call a general Assembly with representatives from the shopmen and farmers.

If the Russian Autocracy did not regard the situation as desperate, it would not favor any such unprecedented reforms. By such "reforms" it hopes to dissipate the gathering Revolution.

Seventh, the remarkably bold attitude of the various bodies of doctors and lawyers (usually very conservative in politics) and the open revolutionary rallies of the students.

Eighth, the vastly increased power of the strike, which is spreading all over the empire and becoming more openly defiant all the time, and,

Ninth, the willingness of the government to hear proposals of peace with Japan from the German Ambassador, Prince Leopold. This is doubtless partly the result of the threat to tie up all the railroads of Russia and starve the Manchurian army into submission. The interest of the German government is explained by the fear that unless the Tzar gives up the eastern war he may not be able to suppress the revolution at home—WHICH MIGHT SPREAD TO GERMANY.

Just what effect the destruction of Duke Sergius will have is hard to tell. The government is completely terrorized; the royal family cowers behind its palace walls and fears to attend the funeral of the highest dignitary of the government next to the Tzar. Indeed it is generally believed that Sergius was the power behind the throne. His death will add to the influence of Vladimar, a tyrant as ferocious as he. A condition so nearly resembling a state of war exists in Russia that the people will probably justify the killing of Sergius, especially after the wholesale and needless slaughter by the government: and it may be expected that other bomb-throwing will take place. Where the people have no vote, they must fight their oppressors in whatever way they can. This reign of terror may at least compel the government to grant a general franchise and a constitutional government. If so, it will be a vast step in advance and pave the way for more important changes.

E. E. C.

Joseph H. Ambroz and Andrew Olson, Socialist members of the Illinois legislature, returned railroad passes to the presidents of the Chicago, Milwaukee & St. Panl, the Wabash and the Chicago & Alton, with the explanation that the Socialist party is a party of the working class, and as representatives of that party they seek only to further the interest of the workers. Unlike the men selected by the old political parties they are not in the legislature to do the work of the Corporations. Therefore, they cannot, and have no desire to do the sort of work for which these tickets are intended as payment.

Two noteworthy incidents have occurred with reference to the proposed rate-bill. One was the assurance given by Senator Payne that the rate-bill proposed is substantially like the one in operation ten years AND WILL BE ACCEPTABLE TO THE RAILROADS!

The other, the cool information vouchsafed by the Senate Committee to President Roosevelt that the Senate cannot accommodate him with a rate-bill during this session!

Somewhat contradictory, but very significant of the purpose of the U. S. Senate to serve the railroads and not the people.

A SONG OF HOPE

Keep this to your conscience, believers,
When storms hover dark o'er the way:
If we don't reap a world full of flowers,
We'll all sleep beneath 'em some day!
Some day, some day,
We'll have roses of May,
We'll rest in the roses,
Some day, some day!

Keep this to your conscience, believers,
When the tinsel gleams false o'er the gold:
If we don't reap a world full of riches,
God will give all our arms yet can hold!
Some day, some day,
We'll have roses of May,
We'll rest in the roses
Some day, some day!

Keep this to your conscience, believers:
'Tis God bends the heaven of blue,
And teaches the birds sweeter songs than our words:—
'Tis God knows the false from the true!
Some day, some day,
We'll have roses of May,
We'll rest in God's roses
Some day, some day!

—Stanton in Atlanta Constitution.

Shut Out For Political Reasons

The immigration authorities at Ellis Island have given the latest illustration of the lawless and usurpatory methods now in the American government.

Among the passengers who arrived Sunday on the ocean liner New York from Liverpool was one William Bishop, a young boilermaker from Oxford, England, whose intention it was to make his home in this sweet land of liberty and to get a living by working at his trade.

Bishop is a Socialist and had a letter of introduction to Henry Kuhn, the National Secretary of the Socialist Labor Party of America. It was this fact that disqualified, him in the opinion of the authorities, to enter the United States.

When asked the usual question, whether he had any relatives or friends in New York, Bishop unsuspectingly produced his letter to Secretary Kuhn. The Inspector immediately saw his chance to distinguish himself as a faithful follower of the Big Stick policy, and sent Bishop before the Board of Special Inquiry.

Here the Englishman was "put through the third degree" in a most extraordinary fashion. Ingenious leading questions were fired at him in rapid succession in the hope of getting out of him some hasty answer that might be so construed as to justify his exclusion as a dangerous character. Bishop kept head and answered in a straightforward manner, avowing his principles as a Socialist and his ideas of Socialist tactics. The attempt to make him out a conspirator and advocate of assassination utterly failed.

Then it was that Inspector Ryan had a brilliant idea. He said to the Board that, though it must be admitted that Bishop was not an anarchist and could not be shut out under those provisions of the law by which John Turner was deported last year, yet he (Ryan) considered that Socialists ought to be excluded too, and suggested that Bishop should be deported "as a person likely to become a public charge." The Board hailed this as a happy solution of the difficulty and unanimously ordered that Bishop be deported, nominally on account of being a poor man and actually on account of advocating the abolition of a system that makes workers poor and idlers rich.

It will be remembered that the deportation of John Turner, the English Anarchist, last year was made the occasion for very vigorous protest by Socialists and progressive trade unionists, as well as Anarchists. In one sense the present case is still more outrageous than the deportation of Turner. There was at least some basis for the act in the law. Here the government has arbitrarily usurped power that not even its own infamous new laws give to it. An emphatic protest should be made.—(N.Y.) Worker,

A Cotton picking machine is the latest to compete with labor. It will throw thousands out of a job. Why not adopt a system whereby the workers would own the machine and the job? Then it would not injure them, but only shorten their hours of labor.

"All wars are commercial wars."

Knights of the Cross

The New Crusade Is Not for the Rescue of the Tomb of Christ from the Hands of Moslem Infidels, but for the Rescue of His Glorious Gospel from the Whited Sepulchre of Modern Capitalism, which is the Worst Infidelity of All Time For This We will Bear Our Cross and Wage Unceasing Warfare

The Christian Socialist, like all other propaganda papers, must depend chiefly upon the friends of the cause it represents for its life and usefulness. We will do our best in the midst of various limitations to make the paper the real voice of religious Socialism.

You have had a fair chance during the past months to test its efficiency. The general testimony of many correspondents is that the Christian Socialist was born at the right time to supply a vital and growing need both of the Socialist Movement and the Cause of Christ.

Its message is to the Church, urging ministers and people to advocate the Real Gospel of Christ, and to the Socialist party, urging members and leaders not to ignore nor belittle the tremendous importance of religion.

Many say it is the truest exponent of both Socialism and practical religion that they have yet seen.

If you think such a paper is worth while, if you are in hearty sympathy with its high aims and self-sacrificing effort, please enroll yourself as a "Knight of the Cross" and help enlarge its circulation. Whatever you believe about the salvation of the world through the Cross of Christ, we all know that only those who nobly bear Their Own Cross can save themselves or help save the world from any evil. Therefore take up the cross of this great Religious Socialist Movement. Join with other self-sacrificing comrades and help perpetuate and enlarge this important work by getting and sustaining in your vicinity a list of subscribers.

Will you be a "Knight of the Cross"?

Then fall into line at once. The cause needs you NOW.

……

A wide-awake minister in Pennsylvania recently distributed copies of the Christian Socialist to all the families of his congregation on "Church Literature Day." A good idea.

A lady in Missouri has paid for over two hundred sample copies of the Christian Socialist which were addressed by us to her list of people in various parts of the country. Others are doing similar deeds, all of which we appreciate very much.

A gentleman in New York is paying for 6,500 sample copies which we are sending to the people on his list scattered all over the United States and Canada, with a sprinkle of names over all the world.

From these samples we are receiving a fine list of new subcribers. Let the good work go on. If you can not do as much as others, do the best you can. It will prove a blessing to you and to those to whom you send the paper. Pick the names of people you think would be interested in this paper and do some of this home missionary work.

……

Many friends of the cause are paying for yearly subscriptions for other people whom they love and desire to see converted to socialism. Have you a friend you would like to "treat" in this way?

A PRIZE PROPOSITION

The regular agents of the Christian Socialist, receive 20 per cent commission, which is the best we can possibly do and print on book paper, without increasing the price to subscribers. All who desire may continue on this basis.

But we have decided to issue special subscription blanks for ONE THOUSAND NEW SUBSCRIBERS and give FOUR CASH PRIZES to the four persons who receive the highest number of subscriptions out of the thousand.

The First Prize will be $40.00, the Second $30.00, the Third $20.00 and the Fourth $10.00, making $100.00 in all—which is "all the traffic will bear."

BEFORE ANY PRIZE IS DUE THE ENTIRE THOUSAND NEW SUBSCRIBERS MUST BE OBTAINED. If 500 people send in clubs, two subscribers each will do it. If 250 get up clubs, four each will do it. If only 100 people try, the average number of subscribers will be but ten. It is probable that a club of fifteen or twenty subscribers will win any one of these prizes. When the entire one thousand subscriptions are obtained all four of the prizes will be paid.

Who will be the first to send for one of these special prize subscription blanks? They will be duly numbered and a record kept of them as they go out and come in. You may get subscriptions now, but do not send them in till you receive your special blanks, as no subscription will be credited on the contest unless they are sent in on the special blanks.

This is an easy task, and should be finished in a very short while. Any man or woman, any boy or girl, who will try, has an excellent opportunity to obtain one of these prizes. Those who enter this contest must of course waive their 20 per cent commission for the chance of a prize. Those who prefer the regular commission will not use these special blanks. Take your choice, but send in clubs.

WHOSE BLOOD IS MORE PRECIOUS?

BY RALPH KORNGOLD

"Emperor Nicholas has received through Ambassador McCormick a message of condolence from President Roosevelt which contains a strong expression of abhorrence with which both the American government and people view the crime perpetrated at Moscow on Friday."

No man can serve two masters. President Roosevelt cannot serve both capital and labor, and being devoted to the cause of capital he necessarily must hold labor and the laboring people in contempt.

When a short time ago two thousand inoffensive workingmen were slaughtered in St. Petersburg and as many more all through the dominions of Russia, there were no "strong expressions of abhorrence" from the president; but when the Grand Duke Sergius, "Russia's Evil Genius," meets his death as a consequence of his own sins, the president [illegible]t once ready to condole with the Russian Imperial family. And rightly so, for what matters plebeian blood to our aristocratic president? The cause of capital is the same all the world over. What happened in Russia can happen any time in America.

This message of the president teaches us that the life of a bloody tyrant like Sergius is of more importance to him than the lives of MANY THOUSANDS OF WORKINGMEN.

But the president takes upon himself to offer the condolence of the American people. Now, however much the American people abhor assassination, they were this time not at all inclined to lament with their president. Both press and people showed rather ill suppressed glee at the news, and many were the expressions of hope for the future.

Assassination is anarchy, it is true; but anarchy breeds anarchy, and the Russian government has shown itself to be thoroughly anarchistic by managing at will over life and death, sustaining a policy of plunder, and at last crowning its infamy by the massacres of last month.

Do you "express your abhorrence" over the death of a criminal whom a dozen of your jurymen have sentenced to die? Here is a man whose guilt will not bear comparison with the guilt of any common rogue. He was sentenced to death by a whole people, and, however cruel the deed seems to us, may it not be that God has Made use of these assassins as he did in the case of Belshazzar? Denied the ballot, what else can the people do? Sergius' blood be on his own head and on the heads of his associates, the oppressors of Russia!

The following appears in one of the daily papers:

"Washington, D. C., Feb. 20.—The action of President Roosevelt in sending a message of sympathy to the Tzar over the assassination of Grand Duke Sergius was the subject of a sensational debate in the House today. Baker of New York, at the close of the debate, startled the House by offering a resolution declaring that President Roosevelt DID NOT VOICE THE REAL SENTIMENT OF THE AMERICAN PEOPLE."

The resolution read as follows:

"That while the house views with horror the deliberate destruction of human life, at all times and under all circumstances, yet it declares that reprehensible as was the murder of the Grand Duke Sergius, it was no more wanton than the massacre perpetrated by the Russian government on Jan. 22, when thousands of unarmed men, women and children were butchered in cold blood, and that it regards the murder of those helpless, unoffending men, women and children as one of the most dastardly crimes ever perpetrated, that, IN REFUSING TO EXPRESS THE HORROR OF THE PEOPLE OF THIS COUNTRY AT THAT FEARFUL CRIME, while asserting that 'both the American government and people' view the killing of Grand Duke Sergius with abhorrence, the president has not and does not voice the real sentiments of the people of the United States."

"I deny," Baker asserted, "that the American people are shocked by the killing of the Grand Duke Sergius, the people were however shocked at the wanton massacre on Jan. 22."

The resolution was severely criticised and not seconded. LET THE PEOPLE OF THE UNITED STATES KNOW ON WHICH SIDE THEIR GOVERNMENT STANDS.

If comrade Baker ever gets tired of claiming justice from capitalists and grafters he would do well to examine our Socialistic literature a little more closely.

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Bishop Phillips Brooks, when he entered on his diocese, wrote down his resolution:—

"To quite forget what folks have said;
To keep my heart, and keep my head;
To fill the years with honest work;
To serve my day, and never shirk;
To trust a Strength that's not my own,
And walk the way that may be shown."

The Christian Socialist (being issued twice a month) contains nearly twice as much reading matter each month (excluding advertisements) as Wilshire's Magazine and considerably more than the Comrade. The Christian Socialist is well worth the price asked. Push the lists. See page 3.

The undemocratic and imperialistic attitude of President Roosevelt is clearly manifested by his utter silence when thousands of workingmen, women and children were slain throughout Russia for asking that wages be increased to 35c and 50c per day, and his haste to send a message of horrified sympathy to the Tzar when the arch-tyrant Duke Sergius was slain. We can now better understand why he did not interfere in favor of the outraged miners and their families of Colorado. This incident casts a lurid light upon his professions of friendship to labor.

The good Temperance people have climbed the mountain side just high enough to get a partial vision, which, to them seems worth every thing and no one can argue them out of their interest in trying to realize the vision they have seen. We are glad they are made of such metal. We would not have them otherwise. But we know when they climb to the summit aud get the perfect vision in all its glory and loveliness, the one they saw on the mountain side will sink into insignificance and they will at once implore their friends not to stop till they reach the summit and see the vision of the ages, which will begin to be realized in this prophetic century. —Mrs. C.

Kansas is going to compete with the Standard Oil Company. A bill has been passed by a vote of 91 to 9 to erect a State Oil Refinery at a cost of $300,000. It is stated that they have the wells, the transportation facilities and the money to run the business.

At first thought, it would seem that Kansas could accomplish this inspite of the Standard Oil Company. It is possible that it may, but think of the vast advantage that Rockefeller has at present and how a failure of this venture will prolong his day of power.

Kansas as a state, must establish her oil business, just as Rockefeller as a man, has established his. This means time, perhaps years, consumed in securing patronage, and extra selling expense must be maintained to do this. Rockefeller has this. He can sell at his cost of production, lessened by the many by-products which he markets with little cost and come out even. It is probable that this smaller plant can never equal his economy in production and will never become a paying property or even pay expenses at the price Rockefeller can establish.

A control of the press used properly will easily disgust the public with the venture and they may drop back discouraged and discontinue.

The economic organization of industry preparatory to the advent of Socialism will not come through political administration except perhaps in municipal services. The business man of today must do that and he is doing it. The oil business is best administered by the men who have spent their life in developing it. When the people want oil at cost of production THEY MUST OWN THE STANDARD OIL COMPANY, NOT COMPETE WITH IT.

Political power can control the laws governing industry, but cannot hope to organize industry. The "Captains of Industry" are doing that.

The sentiment of the people is the significant feature of this action. They are beginning to see the real solution of the problems before them and are groping to find ways and means to accomplish what they see must be. O. F. D.

WORDS OF JESUS

BY EDWARD ELLIS CARR

IV

SOMETHING HARD TO BELIEVE

"Blessed are the meek: for they shall inherit the earth." (*Ge* —soil, ground, land, country, world,) Matth. 5, 5.

Meek people are gentle, mild, humble, submissive, unpretentious, unaggressive, not proud nor self-seeking.—Shall such people inherit the earth?

Is it the meek who inherit the earth in England, where the Norman conquest wrested from the former owners their land by force, where grant after grant has been made by the king to bloody warriors and crafty "statesmen," where the honest people who do useful work are landless and poverty-stricken?

Is it the meek who inherit the land in Ireland and Scotland where the usurping landlords drive the people from the soil or stop at no cruelty to wring the last possible drop of blood and sweat from the helpless people?

Is it the meek who "join field to field and house to house" in "free" America, where the vast majority of people own not a rood of land, where most of the farmers pay rent or pay interest on a relentless mortgage, and where the inhabitants generally are homeless except as they pay exhorbitant rents for small, uncomfortable shacks—from which they may be driven like varmints at the will of others?

In what nation and at what period of the world's history did the meek ever inherit the earth?

The promise is hard to believe. To be perfectly frank, very few people believe it at all.

The quality of meekness is the one most important NON-essential for success in the world. The mild, submissive, unaggressive unselfish people are apt to make small headway among the wolves of American commerce and what chance have they in the law, medicine or even the ministry? They are invariably driven to the wall.

Is it customary for the instructor in a business college to advocate submissiveness and unselfishness to his pupils as a prime qualification for success in life? Do the preachers advise their stalwart, ambitious young auditors to try success by meekness?

Ah, no. "Push to the front!" "LOOK OUT FOR NO. 1." "Business is business!" These are the mottoes of "Success in life."

To be sure an occasional Uriah Heep, by hypocrisy, mock-humility, smoothness, cunning and deceitful gentleness, may succeed, but "Success in life" by real meekness is hardly the rule in human affairs.

UNDER THE COMPETITIVE SYSTEM the promise is forever untrue. The competitive strife and meekness—like oil and water—will not mix. Success crowns the efforts of the self-seeker, the schemer, the relentless pusher. The land is the spoil of the grafters, the speculators, the sharpers. The saints seldom have a foot of ground.

Nevertheless these words of Jesus are true, if we place them in their proper relation to the kingdom (government) of God. The meek shall inherit the earth when the majority of the people seek a government in harmony with God's justice, when they overthrow the selfish, brutal Competitive System and establish the reign of true brotherhood through Co-operative industry and real democratic government.

Then the rewards will not go chiefly to the wolves and the hogs, but to the real GENTLE-men and GENTLE-women—to the meek, the unselfish, the pure, the good, to those who most nobly serve mankind.

THE CAPTIVE CITY OF GOD

In the above-named book Richard Heath presents the ablest and most elaborate discussion of the relation of Socialism to the Church that we have yet seen. And instead of reviewing it in a formal way, we give you the following extracts from the preface of the book itself. We wish that every one would read the volume, because it sets forth substantially the reason which inspired the publication of the Christian Socialist. 190 pages, price $1.00. May be obtained of us.

By the City of God is meant the divine Society which centers in Christ. As many a city built of stone or brick stands on both sides of a river, so the City of God is partly in heaven, partly on earth. Today, to the sorrow of its most faithful citizens, the earthly portion of the City of God is in the hands of the Powers of this world.

Most protestants consider the City of God went manifestly into captivity when Constantine made Christianity the religion of the Roman Empire. This captivity the Protestant Reformers only altered so far as to change the one supreme tyrant for several local ones. Thus the established Protestant Churches entered into a more complete captivity to the Powers of this World than the Roman Church itself. They are dominated by the State, that is by the ruling classes of their respective countries, and nowhere more so than in the birthplace of Protestantism - Germany. This most Free Churchmen will acknowledge, but today the Free Churches are themselves captives, and that to the same power to which ultimately all the great churches bow—Capitalism. The City of God is today, with a few exceptions, everywhere dominated by the monied classes.

Do the great historic Churches, do the great Free Church denominations, live by faith in the Son of God or by the power of Money? If the former, why is it that the established Churches always regard interference with their property as the sin of sins? And as regards the Free Churches, why these efforts to raise million guinea funds? How do the Churches, whether established or free, square their faith in the possession of great funds with their Lord's command—"Lay not up for yourselves treasures on earth"?

These are only conspicuous illustrations of what has long been the distinguishing characteristic of modern Religion. How can it be otherwise, since it is evident that, with some rare exceptions, every individual Christian in Great Britain thinks it far safer to frame the conduct of his life in accordance with the wisdom of this world than with the teaching of Jesus Christ. What fact, for example, is more manifest than that the Christianity of the Churches, and of the vast majority of British Christians, is directly opposed not simply to the letter but to the very spirit of the commandment—"Lay not up for yourselves treasures on earth"? From what must this want of faith in the teaching and positive commandments of the very person on whom they rely for salvation, and of whom they profess to be the representatives, arise, but from their having more confidence in the god worshipped in the market and the exchange than in the God and Father of him whom they call Lord and Saviour? Thus the Churches are necessarily enslaved to the plutocracy of Christendom.

The evils of this are manifest. The workers who more and more comprehend that Capital is made at their expense, who more and more comprehend that to support a religion which has so completely altered its nature is to dishonor Christ and the Humanity with which he has identified himself, the workers are leaving the Churches to die in their wealth.

And the rich themselves are more and more left without those words of warning it is evident from the Gospels it is of infinite importance for them to hear. Instead of being reminded at every turn of the way that they cannot serve God and Mammon, and that there is a positive woe in being rich, in being filled with good things, in having all sorts of advantages and means of enjoyment, they are actually taught to believe that the Capitalist stands in the place of Jesus, and can say to the Church today, "Without me ye can do nothing."

Let not the reader think of me as some spiteful critic of the Churches; far from it, I believe they are the hope of the world and carry its future. I love their essence. The Church of God is to me the one hope of Humanity and the Lighthouse of the World. It is because I prize it so highly that I am convinced its captivity is the greatest of all evils.

We are bounding on to a Socialistic State. God grant that we may soon arrive there, for it will be a thousand times better than the present cruel anarchy; but when we have arrived, what then? Shall we be able to produce such a race as Christianity, however corrupted, has produced? Certainly not if we are to have nothing more than materialistic Socialism. For it has been the very struggle and its torturing anguish out of which the grand periods of Humanity have been evolved. Materialistic Socialism will produce better conditions, the whole mass will rise, justice will be much more truly done, but where will be the impetus of life if that which links us on to the Infinite and the Eternal ceases to exist? Do not think for a moment I am working for that. The vanishing of the Church, the destruction of our earthly Jerusalem, would bring this world to a dull monotony of color, a certain dying down of the moral stature of the race,—a sickening self-satisfaction would come, followed by hopeless melancholy.

But when we remember what the City of God might have been had it maintained the standard of the Democratic Ideal,—the standard of Early Christianity,—then we see that the state of Christendom today is the measure of the fall of the City of God. Shall we then hesitate to try and open the eyes of its citizens? Shall we hesitate to tell them painful truths because we may thereby draw down animosity on ourselves? Far from it, the more we love the more shall we tell our beloved the truth. The City of God is in ruins, and the fault is not with the world but the Churches. The World is in anguish, and the fault again is mainly that of the Churches. Never does the agony of the World appear more evident than in times of war. To whom in the present Homeric struggle shall we ultimately lay the crime against Humanity which the Russo-Japanese war certainly is, if not to the Holy Orthodox Church? Had that been what it pretends to be—the Church of Jesus Christ in Russia—there never would have been such a war, for long ere this the ambitious, tyrannical Russian autocracy would have ceased to exist.

And in Great Britain had the British Churches been faithful to their calling we should have had none of the problems which increase around us, and which, like perpetually accumulating and enlarging icebergs, stop all progress and threaten our final destruction.

The City of God needs a deliverer; from whence will he come? It may be, as of old, from the university, the monastery, or the pulpit; but it is more likely it will be from none of them, but that, in accordance with the new democratic times in which we live, he will come, as in the first age of Christianity, from the workers.

As from a humble maiden betrothed to a carpenter sprang the Saviour of the World, so from the laboring classes may spring those actions which will lead Christendom to a deeper understanding of the heart and mind of Christ, proving him to be not only the Saviour of individual souls, but the Saviour of men in societies, the Saviour of Churches and nations, cities and villages. Many are looking to the working classes as the future rulers of Christendom,—some with hope, most with fear and even horror. But the first work the European democracies will have to do is to set free in every land—the City of God. If they fail to do that they will leave on the side of their opponents the only power that can effectually help them in their efforts to bring into being a just and righteous society. With a free City of God, Labor can obtain all that is justly its due; with an enslaved City of God, it will be defeated and a plutocratic Imperialism established. In the nature of things that will not last; but what ruins upon ruins its fall will bring, and among these ruins will be the City of God.

IN THE ARGENTINE REPUBLIC.

"La Revue Socialiste" quotes a remarkable passage from the inaugural address of the President of the Argentine Republic, Manuel Quintana;

> The social question, notwithstanding the predictions of a false optimism, henceforth demands the attention of the public powers. The proposed national labor law will undoubtedly contribute to lessen the violence of strikes and in general to prevent those frequent conflicts between employers and employees which sometimes interrupt the country's production. But the regulation of labor will not suffice and, in order to comply with the tendencies of contemporary civilization, we must modify the fiscal system and in some particulars, the common law. This is the only way to correct so far as possible, the inequalities of fortune and the unjust oppressions of capital. The minimum program [immediate demands] of the Argentine Socialist Party is in large part acceptable and can be adopted by the public powers, in so far as it does not affect the constitution and as it respects the supremacy of the state.

"La Revue Socialiste" comments:

> Without attaching too much importance to these favorable assurances, which may be nullified by the pressure of the reactionary parties, we may say that the speech marks a new era in the life of the country. Even if these promises are only promises, this much has been achieved, that, for the first time, a regular government has admitted the validity of our minimum program.

EXTRACTS FROM LETTERS RECEIVED

(We regret that space will not permit the printing of all the kind letters received.)

Philadelphia, Pa.

The Christian Socialist is the best I have ever seen. Keep it up.
H. E. Bushey.

Bloomfield, Mo.

It is the best paper I ever read. I will do all I can for the circulation of your paper.
L. E. Jones

Bellingham, Wash.

You are at once Marxian and Christian. The ministers whom you get will be really started for effective brotherhood.
F. K. Gillette.

Dryden, Michigan.

I never was a church member or professing Christian but some how I believe the Church as an organized social body must play an important part in the work of social regeneration and reconstruction.
C. J. Lamb.

Minneapolis, Minn.

I wish it might go into the hands of every minister in the United States. If we can get them to speak out the truth for Socialism the battle for the right will soon be won.

Yours Sincerely,
C. F. DIGHT.
Prof. Physiology, Medical Dept., Hamline University.

Pella, Iowa.

I am very much pleased with the Christian Socialist. Enclosed please find —— cents for copies of February 1st, for distribution among the students of the school. Any one of us can do but little in the great cause of social redemption, but thank God for men willing to do their best whether it be little or much. May the Lord bless your efforts and give you the strength to continue them, is my wish and word to you.

Sincerely yours,
C. A. Hawley,
Instructor in Pol. Economy.

From a Christian Atheist

Cornwall-on-Hudson, N. Y., February 2d, 1905.

Mr. Edward Ellis Carr,
Editor Christian Socialist, Danville, Ill.

Dear Sir and Comrade:—I have just read your "Socialism and the Saloon," and, "across the miles," I stretch my hand to you in grateful fellowship and brotherly love, while in my heart I write your name with that of Francis E. Willard, to live in honored memory.

I was brought up an aristocrat and an Episcopalian, and began my studies for the ministry after twenty years of church training. My study made me, progressively, freethinker, deist, agnostic, atheist; and my army experience made me a practical Socialist twenty-five years ago. I have always been a believer in temperance, but a hearty opponent of prohibition, thinking it to be useless, unjust, tyrannical and impractical, and foreseeing that, under a collectivism, intemperance would cease, just as I saw it cease in the army, with its attendant evils of disorder, disease and desertion, under our canteen system, until the W. C. T. U. interfered and made the unfortunate soldier again a prey to the commercial, profit-making saloon.

Heathen that I am, my brother, I will work hand-in-hand and shoulder-to shoulder, with any man or woman who is striving to feed, clothe, shelter, educate and raise humanity, whatever difference of belief may lie between us. Like Abou Ben Adhem, "I pray the then, write me as one who loves his fellow-men."

I am faithfully, fraternally and affectionately yours,
W. E. P. FRENCH, Captain U. S. A.

HE FEELS LIKE SHOUTING

Dear Comrades:—Dr. Thomas G. Roberts gave me two copies of the Christian Socialist. It is such a paper as I have been looking for these many years.

I have been a Prohibitionist ever since I began to vote. I love sober people and prefer them as neighbors and companions. I am confident that sobriety must win. The complexity of modern civilization demands men of clear brains and steady hands. In the nation, the church and the family; in the commercial field, in the factory, from the highest to the lowest, there is a premium on sobriety.

Prohibition is a principle that must be applied as long as wrong is done by one man against another, but prohibition is NEGATIVE, always was, and ever will be. It has in it no constructive design. It is merely the "Thou shall not" of the Decalogue. It is a "schoolmaster to bring us to Christ," The Anointed of God. We need this schoolmaster until we graduate and accept the Diploma of Heaven, then our lives become a law unto themselves, where love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance will rule, against such there is no law.

I feel like shouting after reading your paper, for it is such an effort that becomes constructive. Socialism is a positive quantity. It will contain the prohibitions of all Prohibitionists, forbidding every wrong; and more, it has a design based upon love and peace and a universal application of the GOLDEN RULE. It holds out to the basest of men a better way to get plenty by honest effort and never be in want. Here the philanthropist can place his gifts where they will do the most to help men help themselves in universal cooperation.
Dr. John A. Kirkpatrick, Chicago, Ill.

The Appeal to Reason

We have never been in sympathy with those who have opposed and sought to retard the growth of the Appeal to Reason, and when the attack was made upon it by Comrade Smith of Ohio, we were sorry; but since the magnificent defense put up by the Appeal and the thrilling story of heroic self-sacrifice which made the Appeal possible is out, we are glad it all happened. The Appeal will go merrily on with greater popularity and power and will do a great part in the Socialist propaganda for years to come. The Appeal to Reason has a place peculiar to itself and will not injure but assist the circulation of other papers. Girard, Kansas. Only 50c per year.

"Let us have conservative unionism," pleads the "pure and simple" labor press. Well, we have it. We also have the Civic Federation, the Citizen's Alliance, the Manufacturer's Association, the open shop and wholesale reductions of wages. Are these what you wish to conserve?

We have sold about 5,000 extra copies of the Saloon number and still the orders come. The four-page extra is now ready and may be had in bundles of ten or more at one cent each. If you send $1.00 or more you may have them at ONE-HALF CENT EACH. Get several hundred or a thousand to distribute among the church members of your vicinity.

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WHY?

BY O. F. DONALDSON

It was a dramatic scene. The solid, stolid faces before the palace gates, demanding a hearing of their Lord, The Czar. He was their temporal ruler, their spiritual leader and their judge. It was dramatic because the soul of these people was aroused, their latent emotions, their dormant minds their unquestioned prejudices of centuries and their sacred ideals were demanding a voice. They would prefer the voice of their old leader. They went as was their wont to hear the voice of the Little Father. He had promised much. In their extremity, they would ask him to act now.

They came from the workshop, where but recently they had gathered from their country homes. They were simple folk in mind and soul, but masters in brawn, in dexterity and mechanical skill. Upon them rest the burdens of the day. These burdens are light if they but minister to the necessity, the luxury and the opportunity of all, but when to these are added conquests, vast armament, idleness of many in preparation for military service, the demands of pomp and pride, and the denial of any share of enjoyment in these pursuits, the burden is intolerable. Before them lay but two roads, the one to liberty, the other to the grave.

Their soul has risen from the grave of monotonous, unremitting and thoughtless animal activity. It is dulled by lethargy, sluggish from inertia, and dying from a lack of use—is ossifying. For a moment it has aroused and thrown off the incrustation. It looks behind and then beyond. There are but two ways: The grave from whence it came, or a liberty which would bring it life, hope, opportunity, growth, and joy. Better death in pursuit of the life of the soul than animal life which entombs the soul.

Will he listen? Will he give them the salvation they ask?

Is he the oracle of God at this moment bringing "good tidings of great joy" to these men to whom "the fullness of time" has come?

Within the gorgeous palace, in an interior room of rich appointments and ample security is the man they seek.

"What do they want?" he demands.

"To see you, Sire. They have a petition to present and declare they will not harm you."

"They shot at me yesterday. They will do it again today. Tell them to go away. I will not see them."

Soon it is announced; "They will not go. They persist and will see you. They demand redress of wrongs and will not obey."

"I cannot trust them. They are insolent and must be dispersed."

Error is curious in its workings. It blinds alike those favored by her and those wronged. It is insolence that demands soul-life for the under-man. It is insolent for Lord and peasant to be equal before the law. It is insolent to ask a share in the government by the people.

This means soul life for both. Only the one has awakened to this fact. The routine of official duty, of pomp and display, of public function and private pleasure has absorbed the one as mechanical work has occupied the other. The isolation in which the life of each is spent permits no real bond of sympathy, no due appreciation, no brother's love and no blending of mind and heart for mutual welfare. The possible savior for these men is therefore the cause of their massacre.

We, of America, are in the midst of a similar experience. The scene is equally dramatic, The participants however are not akin quite. Labor has not "solid, stolid faces" in America, nor is it ready to choose physical death or liberty. Still it is demanding more life. It is looking beyond and feels the bursting of the bonds which have held it captive to the machine, to the factory, and to the production of things. Labor has much to satisfy the heart and soul, to enthuse the mind and rouse its latent power. 'Tis this expanding of mind, this budding of soul life, that makes the problems of today. Do you teach a child a song and expect him not to sing it? Do you awaken joy in literature and expect men to disregard it? No. If singing is a delight to the child he will sing. If literature awakens joy it will be followed. It is these new joys vibrating in the soul, giving delight, growth and manhood which cry out for time, opportunity and means of realization.

We are responding to the demand slowly, step by step, as we see the evident necessity for it. Away with dirt, filth, ugliness, deformity, and mere brute life. Let a man be self-respecting, clean, handsome, as God made him, and pursue the life in his soul.

As to the Russian workman, so to the American workman there has come a "fullness of time." The cry of industrial liberty is upon his lips and back of it is the soul of the nation expanding into fuller, freer life. We of today are saviors if we show the way of this freer life. It is the world-old demand for the salvation of the human soul.

ONE OF MANY—STRIKE DEEPER

The Prohibition BANNER is seeing snakes again. A recent cartoon therein showing the State House, Church, School, Home and Business house within the several coils of a big serpent called the Liquor Traffic.

The cartoon is true—as far as it goes. But this serpent is only one of many of a similar kind which grow out of and are fed and protected by the Competitive System. They crawl from the same burrow—Capitalism—and not one of the whole brood can be destroyed while this crime-compelling System lives.

SEVEN SLAVES TO ONE MASTER

And the Master Generally a Slave to a Greater Master

"Consumer and Producer" is the subject of an article by Margaret Scott Hall in the Carpenter. The writer states that it has been estimated that there are seven times as many wage-earners in America as there are employers. She says in part:

"This is said to be a free country, but the average capitalist and the average wage-earner stand in the same relation to each other as did the master and slave of other days. With time and progress the methods and terms are changed, and now for the sake of euphony, we say boss instead of master and hands instead of slaves.

* * *

At Madison, Wisconsin, the five Socialist members of the legislature (one Senator and four Assemblymen) are attracting more attention and presenting more measures in the interest of the working class than both the old parties have in the past ten years.

* * *

The legislature has been employing pages under age in violation of the child labor law. One page was only thirteen years old and four others were also under age. Comrade Brockhausen brought the matter to light by a strong protest. The legislature tried to hush it up, as some of the reform members had been instrumental in getting appointments for these pages. The affair, however, got into the papers and an investigation is now being made.

* * *

Some of the bills introduced by the Wiconsin members: Annulling all unlimited and exclusive franchises; authorizing cities to acquire, construct and maintain public utilities; making election day a legal holiday; to forbid the sale of public land; for free text books; for a forestry commission; to limit the working day to eight hours on all city or state contract work; for making contributory negligence no excuse in damage suits, and a number of other bills.

* * *

Get your Branch to order a big bundle of the Saloon extra for distribution among church people. If they will not, do it yourself; for there is no better propaganda for use among the church people. One cent each in small bendles. ONE-HALF CENT EACH if you send $1.00 or more.

* * *

Eugene Miller, a pioneer business man of Muncie, Ill., writes ably in favor of "a minimum wage scale" to be fixed by law at the "exact value of labor." He is stumbling in the dim shadow of a great truth. When he gets around to the other side of it he will find the light upon its face and realize that the "exact value" of labor is the "FULL PRODUCT" of labor. When the laborer receives the full product of his labor (not a mere pittance "legally" fixed as its minimum value) Socialism will be here.

* * *

At Madison, Wisconsin, bills have been introduced in both houses of the legislature by the Socialist members as follows: For the imperative mandate and recall for all city and state officers; to prohibit the granting of franchises on electric lighting contracts for more than one year in cities of first and second class, except by vote of three fourths of the common council and to provide for a referendum vote on the same; to provide for filing reports of accidental injuries in factories or workshops and for their publication; to provide for cities doing their own printing without the intervention of a contract; to provide that interest be charged on damages from date of action; to prohibit child labor during vacations; to make it misdemeanor for street railways to carry passengers without furnishing seats; to prohibit a working day of more than eight hours for women and persons under eighteen, and other labor measures.

* * *

Five Subscription Cards to the Christian Socialist for $2.00. Do not send stamps.